

## The Contribution of Harun Nasution's Thoughts in Islamic Reform in Indonesia

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**ABSTRACT:** Harun Nasution is commonly known as a very rational and liberal Muslim intellectual. In his lecture, Harun always insisted that Indonesian Muslims should think rationally. He also suggests that we should imitate the Shi'ah who has thought rationally. Because of his thinking, many people refuse him, but there are some appreciate him. According to him, the *qat'iyah* teachings of Islam are not many, as God exists and the one, the prohibition of *riba* and eating pork as well as *khamr*. Meanwhile the rests are verses that are still *zanny dilalah*. Harun Nasution is a theologian, philosopher, reformer, Sufi expert, political expert and actualizes the today international issues. This is proved by the scientific works produced in accordance with the field. According to him Muslims in Indonesia need to improve their quality through the way of rational thinking. He states that *Asy'ariyah* that tends to *Jabariyyah* has flourished in Indonesia as one of the causes of stagnant dynamics of Islamic thought. For that reason, Harun gives a solution in the form of rebuilding the rational thought of *Mu'tazilah* so that Muslims in Indonesia can advance in the modern era. IAIN and STAIS as high Islamic institutions are definitely expected by Muslims in Indonesia as institutions that can provide solutions to all religious issues.

**Keywords:** Al Quran; thought; Harun Nasution; Islamic reform

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### I. INTRODUCTION

In the history of Islam, originally it has been developing a rational thinking but then it developed a traditional thinking. Rational thinking developed in the classical period of Islam. This rational thinking is influenced by the perception of how high is the position of thought as contained in the exposure of Qur'an and Hadith. Meanwhile, the traditional thinking developed in the Middle Ages of Islam (1250-1800 AD). Thus, until the eighteenth century, Muslims were in the midst of strife. Only in the late 18th century or early 19th century, figures of reformers who care about Islam today appeared. The emergence of reformers in Islam is due to the ideas of reform that want to be raised so that Islam can get its glory back. Then it came the figures like Jamaluddin al-Afghani, Muhammad Abduh and many others as the force triggers of Islamic reform.<sup>1</sup> This situation is also infected into the Indonesian environment. A Muslim scholar Harun Nasution appeared. He is a figure of Muslim scientist and one of the renowned reformers who is very well known and well-respected by Muslim intellectuals, either in Indonesia or abroad. Every time one hears his name, he will be able to imagine the figure of an IAIN Jakarta rector who has mastery in theology and philosophy in rational and even liberal ways. He is also present because he wants to bring up his ideas which he said during this misunderstanding occurred about Islam itself.

Harun Nasution is commonly known as a very rational and liberal Muslim intellectual. In his lecture, Harun always insisted that Indonesian Muslims should think rationally. He also suggests that we should imitate the Shi'ah who has thought rationally. Because of his thinking, many people refuse him, but there are some appreciate him. According to him, the *qat'iyah* teachings of Islam are not many, as God exists and the one, the prohibition of *riba* and eating pork as well as *khamr*. Meanwhile the rests are verses that are still *zanny dilalah*. For that reason, he said that all aspects, not just the aspects of *fiqh*, in Islam there is still much we can innovate without changing the essence of its teachings. He gives an example, in the field of *aqidah* there is a *zanny dilalah* and *zanny al-wurud* like the sixth pillar of faith, because according to him, Qur'an does not mention *qadha* and *qadhar*. He also agrees with a system of combining class between men and women, because according to him there is no proposition that openly forbids it. Even about the inheritance law he agrees with

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<sup>1</sup>Ibid.

Munawir Syadzali's opinion.<sup>2</sup> In his book *Islam Ditinjau Dari Beberapa Aspeknya*, Harun Nasution states that the static condition that happens to Muslims today is because they feel attached to the non-basic teachings generated by the past (*ijtihad*). Instead, it is needed a new non-basic doctrine (*ijtihad*) by giving a new interpretation of the basic teachings contained in Qur'an and Hadith which are adapted to the demands of the times.<sup>3</sup>

## II. REVIEW OF LITERATURE

One of the external factors that influence the complex behavior and mindset of Harun Nasution is the religious condition of the Indonesian nation. A difficult thing to avoid in the dynamics of religious thought in Indonesia is the tensions, and often the conflict accompanies the development of that thought. On one hand, the tensions and the conflicts arise because they maintain the doctrine of a religion in an ever-changing world situation, and on the other hand because of it is sociological. The tension between religion sacred doctrine and the profane world is a matter that is never finished anywhere, especially in a religious society that is undergoing modernization.<sup>4</sup> Surely it is a challenge for religious people, especially Muslims, to re-examine the normative religion, in the sense of not only emphasizing what should be according to the teachings, but always associated with human civilization as a historical proof of the embodiment of the teachings norms. In addition, it is realized that the religion condition is influenced by the background of each religious community, both Muslim and non-Muslim. As Ira M. Lapidus explains that Southeast Asian Muslim religious communities tend to decentralize. The religious life is shaped around the individual ulamas' personalities, *wali*, *thariqat*, *Sufi* and *mazhab ulma* and there is no significant tribal community.<sup>5</sup>

In the context of Islam in Indonesia, the dynamics and power struggles between conservatism and progressivism are the latent agendas of Muslims throughout history. Nevertheless, in the last two decades, the spirit, the direction and the style of Indonesian Islamic thought has made impressive progress in many ways. Among others is the involvement of empirical sciences in translating the message of Islam to the social situation of the *ummah*. This development shows a shift in the form of Islamic thought that is theocentric to an anthropocentric way, a development that seeks a balance between individual piety and social structural piety.<sup>6</sup> Furthermore, the leaders of Islamic reform in Indonesia tried to develop the idea according to their mastery and obsession in their respective programs and activities.<sup>7</sup> As already known that Harun Nasution's suggestions and ideas in his efforts to develop IAIN Syarif Hidayatullah Jakarta, the writer considers it is necessary to glance for a moment the mainstream of Harun Nasution's thoughts. Departing from his various writings, it can be seen that the major theme which is the focus of Harun Nasution's review is "Islamic Ummah Reform", with Islamic Philosophy as its basic. Like the reformers in general, Harun Nasution feels anxious and upset about the condition of the Muslims around him. The condition is a condition that reveals the decline of the early

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<sup>2</sup>A. Suminto, *Refleksi Pembaharuan Pemikiran Islam: 70 Tahun Harun Nasution*, (Jakarta: Lembaga Studi Agama dan Filsafat, 1989), p. 54-57.

<sup>3</sup>Harun Nasution, *Islam Ditinjau dari Berbagai Aspeknya*, (Vol. 2), (Jakarta: UI Press, 2009), p. 114.

<sup>4</sup>Fachry Ali, Bahtiar Effendy, *Merambah Jalan Baru Islam, Rekonstruksi Pemikiran Islam Indonesia Masa Orde Baru* (Bandung: Mizan, 1986), p. 9. Modernization means the application of existing scientific knowledge to all activities, all spheres of life or to all aspects of society. See, J.W. School, *Modernisasi, Pengantar Sosiologi Pembangunan Negara-negara Berkembang*, terj. R.G Soekadijo (Jakarta: Gramedia, 1982), p.4. According to Harun Nasution, modernization in Western society implies the thoughts, streams, movements, and attempts to change the ideals, customs, old institutions and so forth to conform to the new atmosphere posed by the advance of modern science and technology. See, Harun Nasution, *Pembaruan dalam Islam, Sejarah Pemikiran dan Gerakan*, Cet. I, (Jakarta: Bulan Bintang, 1975), p. 9. Meanwhile in Islam, the word means a genuine effort to reinterpret the understanding, thought, and opinion of the Islamization problem by the earlier thought to be adapted to the times. According to Nurcholish Madjid, modernization is synonymous with rationalization, namely the process of overhauling the old mindset and working procedures that are not 'aqliyah (rational), and replace it with a new mindset and work procedures' aqliyah. See, Nurcholish Madjid, *Islam: Kemodernan dan Ke-Islaman*, Cet. V, (Bandung: Mizan, 1993), p. 172. As for Mukti Ali, modernization efforts are carried out in the framework of purification and application of Islamic teachings in society as long as it does not conflict with clear Qur'anic text and Sahih Hadith. See A. Mukti Ali, *Beberapa Persoalan Agama Dewasa Ini*, (Jakarta: Rajawali, 1987), p. 258.

<sup>5</sup>Ira M. Lapidus, *Sejarah Sosial Umat Islam*, (Jakarta: Rajawali Press, 1999), p. 836.

<sup>6</sup>Komaruddin Hidayat, "Pembaruan Islam: dari Dekonstruksi ke Rekonstruksi" dalam buku *Ulumum Quran*, No. Vol. VI, 1995, p. 3.

<sup>7</sup>*Ibid.*

conditions of Muslims, especially in the field of intellectual development. This anxiety that makes Harun must immediately answer with his reform effort.<sup>8</sup>

Harun said that Islam which is adopted and practiced by Muslims today is no longer the true Islam. In Islam there has been entered the teachings and practices that come from outside. Furthermore, according to Harun that there have entered many various unfavorable practices in Islam. It is mainly started since the medieval Islam. Besides that, according to Harun, Muslims have declined in intellectual development, because among the Muslims there has been a lethargy of thinking, where it is indicated by the opinion among Muslims that the door of *ijtihad* has closed. This negative implication is the emergence of a *taklid* attitude to the old opinions, so that Muslims become static. This condition causes every change that is naturally brought by the age is always opposed by the Islamic community.<sup>9</sup>

Another thing according to Harun who gives contribution in support of the decline of Muslims is the teaching of "*zuhud*" (which is understood as an option to be willing to abandon the worldly life due to spiritual life) brought by *Sufi tareeqat*. The teachings, according to Harun, turned the attention of Muslims from the present worldly life to the life in the unseen world later, which in turn leads Muslims to the understanding that the doctrine of worship is important, while the teachings of Islam about social life are less attention.<sup>10</sup> The accumulation of the things mentioned above, brings Muslims today in the backward position of the civilization line. In other words, it is the main cause of the decline of Muslims today. Therefore the reform efforts are needed. Harun Nasution explains that the reform steps that must be taken by Muslims are return to the true teachings of Islam, the teachings that are practiced by Muslims of classical times. *Taklid* to old opinions and interpretations must also be abandoned, in other words the door of *ijtihad* must be opened. What are held as guides to know the teachings of Islam are no longer books written by the previous *ulamas*, but only the Qur'an and Hadiths. The basic teachings mentioned in both are tailored to the details and the way they are carried out with the times. In addition, the dynamics among Muslims should be revived by keeping the *tawakal* and *Jabariah* ideals. Muslims must be brought back to the theology of dynamism and the belief in thought in the boundaries of revelation. Because, in Islam the thought has a high position and a very important role. Therefore, Muslims should be stimulated to think and to strive. The understandings that appreciate the strength and role of human reason exists in rational Islamic theology, which are adhered to by the *ummah* (especially philosophers and Islamic scholars) in classical times. This kind of theology then leads Islam to the high civilization of that era. In this framework, Harun Nasution develops a tradition of Islamic studies, especially at IAIN Syarif Hidayatullah Jakarta, which emphasizes the academic values and rational approach.<sup>11</sup>

### III. DISCUSSION

Harun Nasution is said to be one of the prominent Islamic reformers in Indonesia who is so vigorously reintroducing the rational thought of *mu'tazilah*. So, it is natural what Rasyidi said that the term *Neo-Mu'tazilah* will be directly addressed to Harun Nasution because of his suggestions and ideas in breaking down the notion of fatalism and the blind *taklid* that are embraced by the majority of Indonesian Muslims and seeking to revive the rational *Mu'tazila* theology. There is no other that becomes the background of the reform by Harun Nasution because of his concern to Muslims who are quantitatively majority, but qualitatively indicated by contributions in development are minority. This reality encourages him to find the root causes fundamentally and then offers his solutions.<sup>12</sup> According to Harun, this rational *Mu'tazila* thought has been reemerged by the Islamic reformers such as Jamaludin Al-Afghani, Muhammad 'Abduh, etc. and in the end, the negative views toward the *mu'tazilah* began to change. As with the idea of fatalism that has made Muslims declined. In *Al-'urwah al-Wusqa* Abduh and Al-Afghani explained that *qadha* and *qadhar* have been diverted into fatalism, while the idea actually contains a dynamic element that make Muslims progress. For that reason, the ideas of fatalism among Muslims today need to be changed with the notion of human freedom in the will and deed like *mu'tazilah*. According to Harun, this will lead to the re-dynamism of Muslims.<sup>13</sup>

According to Supriadi in his book *Pengantar Filsafat Islam*, what is contradicted in the history of Islamic thought such as *Mu'tazilah*, *Ash'ariyah*, *Maturidiyya* and so on is not really a thought with revelation, but a certain interpretation of the text of revelation with other text revelation. In other words, one *ulama's ijtihad* with other *ulama's ijtihad* concerns about the interpretation of revelation. Islam views mind is not greater than revelation. Unfortunately, among the Muslims particularly still feel suspicious and fearful of the opinions of *Mu'tazila* and Muslim philosophers because they are considered ignoring the revelation. Though they also

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<sup>8</sup>Harun Nasution, *Islam Ditinjau Dari Berbagai Aspeknya*, Jilid I, p. 93.

<sup>9</sup>*Ibid.*

<sup>10</sup>*Ibid.*

<sup>11</sup>Harun Nasution, *Islam Rasional: Gagasan dan Pemikiran*, p. 322.

<sup>12</sup>Nurhadi, *Harun Nasution: Islam Rasional dalam Gagasan dan Pemikiran*, p. 45.

<sup>13</sup>Harun Nasution, *Pembaharuan dalam Islām: Sejarah Pemikiran dan Pergerakan*, p. 57.

believe in revelation, they also believe in the teachings of Islam that *qath'iy al-wurud* and *qath'iy al-dilalah* the absolute and true coming from Allah swt. But such texts are very few in number, so that it is a necessity if Islamic thought can develop.<sup>14</sup>

Besides as the defender of *Mu'tazila's* rational thought, Harun also reveals Muhammad Abduh's thought that according to him he is a figure of Muslim rationalist as described above. The thought of Muhammad Abduh - according to him - is not much different from the *Mu'tazilah*. In his research which eventually became a dissertation and was recorded under the title *Muhammad Abduh dan Teologi Mu'tazilah*, Harun found that the theological thought shared by Muhammad Abduh has much in common with the *Mu'tazilah* theology, even he said that Abduh used a higher *qhadar* thought than the *Mu'tazilah*. Thought, according to Abduh not only can know the four basic things (knowing God, knowing the obligation to God, knowing the virtues and evil, knowing the obligation to good deeds and stay away from evil deeds) as mentioned *Mu'tazilah*, but above all it has two other abilities That is, knowing the existence of the Hereafter and making the laws about what the intellect knows and invite human to obey that law.<sup>15</sup>

Harun in the book seems to free the mind from the chains of *taqlid* which hinder the development of religion knowledge as well as the earlier *ulamas* before the emergence of division, namely by understanding directly from the main source of Qur'an. According to him, Qur'an does not use the method as used by other religious teachings, because Qur'an does not demand just what it has to say, but exposes the problem and proves it by arguments, even outlines the views of its opponents while proving their mistakes. Muhammad Abduh - according to Harun - seems to put the *qadhar* justice of God greater than the power of God, assumes the Qur'an is not *qadim* but to be created, about the man who cannot see God in the afterlife, all opinions are the same as the concept of *Mu'tazila*. However, Harun still admits that there is a religion problem that is difficult to understand with mind but not contrary to it. He still acknowledges the limitations of human thought and human need for the guidance of the the Prophet (revelation), especially in many metaphysical or religion issues. Shihab says that the motivation of the action by Abduh is to rationalize the religion teachings and to narrow the mysterious region which all are the causes of growth of *israiliyat*. Shihab continues saying that another effort is to bring people to know the sunnah of Allah (the laws of nature and society) which is one purpose aspect of the declining of Qur'an. But facing the pressure of *khurafah* in one side and the admiration for the advancement of science on the other side, has created certain influences in the mind of this thought that is a deep caution concerning the supra-rational matters and the tendency to explain everything in accordance with the natural laws which are unknown to human, or in other words "to call them in line with what they call logical". 'Abduh forgot that the natural laws are nothing but overview of the statistical average," and what is known to him is only part of the whole.<sup>16</sup> To strengthen his supposition, Harun quotes Shaykh al-Azhar, Sulaiman ad-Dunya, which in his book also states that "Abduh has a theological concept above the *mu'tazilah* position. Shaykh 'Abd al-Halim Mahmud, former rector of Al-Azhar said, "what Abduh pursues is in line with the *mu'tazilah* thought, both in his principles and in the goals he wants to achieve"<sup>17</sup>

Harun Nasution in his book *Filsafat Agama*, contains on how to think about the basics of religion, to understand the basics of science according to logic and thus can provide an explanation that can be accepted by thought to people who do not believe in revelation and only hold on to thought. For example is about the existence of God. In each chapter of this book, Harun provides rational arguments that can be accepted by all class, even atheists. According to him, religion knowledge does not always use revelation, but also with the use of historical evidence, rational arguments, and personal experience. He stated that a "rational approach" about religion can strengthen one's faith. In this book he actually tries to prove that the teachings of Islam are very rational and can be proven.<sup>18</sup> Harun Nasution in his book *Pembaharuan dalam Islam* has raised many reform ideas among others are by eliminating the *bid'ah* that found in the teachings of Islam, back to the true teachings of Islam, opened the door of *ijtihad*, respect the opinions of thought, and eliminate the dualism attitude in education.<sup>19</sup> Harun often said that one of the reasons for the decline of Muslims in Indonesia is because too dominant *Jabariyah* in *Asy'ariyah*. That is why Harun highlights and always connects the roles of thought and revelation. Thought according to him is very important and free in the view of Qur'an. Harun Nasution said that in order to realize the religious rational thought, it should be endeavored to understand the Qur'an and the Hadith in such a way so that it can be accepted by thought on the condition that it does not contradict the absolute teachings of Qur'an and Hadith.<sup>20</sup> So it is precisely the purpose of Islamic education, and shaping an Islamic

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<sup>14</sup>Supriadi, *Pengantar Filsafat Islām: Konsep, Filsuf, dan Ajarannya*, (Bandung: Pustaka Setia, 2009), p. 42.

<sup>15</sup>Harun Nasution, *Muhammad Abduh dan Teologi Rasional Mu'tazilah*, p. 92.

<sup>16</sup>Quraisy Shihab, *Rasionalitas Alqur'an: Studi Kritis atas Tafsir Al-Manar*, p. 51.

<sup>17</sup>*Ibid.*, p. 36.

<sup>18</sup>Harun Nasution, *Falsafat Agama*, p. 5-11.

<sup>19</sup>Harun Nasution. *Pembaharuan dalam Islam*, p. 10.

<sup>20</sup>Harun Nasution, *Islam Rasional*, p. 912.

soul. So that it will manifest a true Muslim personality who is intelligent and knowledgeable in all aspects of life.<sup>21</sup> Due to overestimate the role of thought, Harun was once dubbed the figure Indonesian *Neo-Mu'tazilah*. As an intellectual graduate from Middle East and America, Harun is an ultramodern type of Islamic thinker. He attempted to combine the two western and Western scholars of science by practicing the concept of Islamic reform to build an Islamic society of Indonesia.<sup>22</sup> His statements diametrically opposed to the predominant Islamic thought at that time. He loudly proclaimed a way or other form of thought, breaking down the traditional tradition of thought, not forbidding the contradiction of thought, encouraging the creation of individual thought.<sup>23</sup>

This he proved by realizing three steps which are often known as *Gebrakan Harun* (Harun's Strike) among them are:

1. The first strike; He laid a fundamental and thorough understanding of Islam. According to him, in Islam there are two groups of teachings: First is absolute and absolutely true, universal, eternal, unchanging and should not be changed. The teachings contained in the Qur'an and Hadith Mutawatir belong to this group. Second, absolute but relative, not universal, impermanent, altered and may be changed. The doctrine produced through the *ijtihad* of the *ulamas* is in this group. In the teachings of Islam, *maktsum* (preserved) of mistakes tis only the Prophet Muhammad, because the truth of the *ijtihad* results of *ulamas* is relative and can be reformed. According to him, the dynamism of a religion is determined by the number of the first group. The less the first group of teachings, the more agile the religion faces the challenges of the times and vice versa. In fact, Harun said, the first few numbers.
2. Second strike was conducted by Harun when he served as Rector IAIN syarif Hidayatullah Jakarta 1973 (now has changed to UIN). At that time revolutionarily he overhauled IAIN curriculum in Indonesia. The course of Introducing to religions is included in the hope of changing the views of students and so the courses of Philosophy, Sufism, Kalam Science, *Tawheed* and Research Methodology. According to him IAIN curriculum that has been oriented to *fiqh* should be changed because it will make the students' minds become *jumud* (old-fashioned).
3. Third strike; together with the Minister of Religious Affairs, Harun Nasution tried hard to establish the Post-Graduate Faculty in 1982. "According to him, Indonesia has not yet achieved an outstanding social organization to give birth to future Islamic leaders. For him the leadership must be rational, understand Islam comprehensively, know about the science of religion, and master the philosophy. Philosophy, he said, is very important to know the understanding of science in general. That's what he's supposed to be born with in the Graduate Faculty."<sup>24</sup>

Harun is well-known as a Muslim intellectual who pays much attention to the issue of reform in Islam in the broadest sense, especially in the fields of theology, philosophy and *tasawwuf* as well as various other Muslim life problems. "All his knowledge and experience he pours in applications through academics as a lecturer, dean and rector at IAIN by nationalizing the teachings of religion and Islamization of the general sciences."<sup>25</sup>

In the view of Harun Nasution, in Indonesia the Islamic Studies need to be developed, in contrast to what was seen by previous reforms that is in general those who have been involved from Indonesian times before independence in the movement. Harun believes in the human ability to do something good. He does emphasize responsibility to man, which can only be prosecuted if it is based on the will and self-ability not because influenced by others. According to Harun, the interpretation and thought are not absolute. Therefore, the high priest is not wrong to blame his fellowman. All is seen to be in truth as long as it does not contradict the basic teachings of Islam as it is in the Qur'an and Hadith.<sup>26</sup>

Islamic Modernist is a group of Muslims who want the Islamic teachings are able to contribute the real and the factual in solving various social problems throughout the ages and elsewhere, the problem must be solved. It is important to do, as it is in accordance with the mission of Islam that is to give mercy to the whole of nature and throughout the ages and everywhere. For that reason the unearthed teachings of Islam from the Qur'an and Hadith should be reviewed every ages to be seen critically, whether the thought is still suitable or

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<sup>21</sup>Abdurrahman al-Baghdadi, *Sistem Pendidikan di Masa Khalifah Islam*, (Jakarta: Al-Izzah, 1996), p. 30.

<sup>22</sup>Sholahuddin Hamid dan Iskandar Ahzab, *Seratus Tokoh Islam yang Paling Berpengaruh di Indonesia* (Jakarta: Intimedia Cipta Nusantara, 2003), p. 355.

<sup>23</sup>Tim Penyusun, *Énsiklopedi Islam* (Jakarta: Ikhtiar Baru Vanhouve, 2002), p. 3-4.

<sup>24</sup>[http://www.google.com/Pemikiran\\_Harun\\_Nasution](http://www.google.com/Pemikiran_Harun_Nasution). Bandingkan dengan Ahmad Bangun Nasution, *Akhlaq Tasawuf: Pengenalan, Pemahaman dan Pengaplikasiannya*, Cet. II, (Jakarta: Raja Grafindo Perada, 2015), p. 284.

<sup>25</sup>Hamid dan Ahza, *Seratus Tokoh*, p. 54.

<sup>26</sup>A. Suminto, *Refleksi Pembaharuan Pemikiran Islām: 70 Tahun Harun Nasution*, p. 94.

already left behind. Along with that, modernist Islam wants the door of *ijtihad* to remain open, and Muslims have the ability and good personality so that they are not hesitated to do *ijtihad* for the benefit of Muslims. Through that way, the teachings of Islam remain relevant throughout the ages. The number of problems faced, and at the same time the lack of skilled and spare people, makes the limited study less effective. According to Harun Nasution, non-integral education begins with the opposition of a number of medieval Islamic *ulamas* against rationalism in thinking. This caused the development of starkness in thinking so that the Muslim scholars who had previously developed the exact knowledge retreated. So when the West controlled the Islamic world, the knowledge is developed in the West and becomes something to be very proud of there. When entering the seventeenth century, the West re-entered the Islamic world, they again brought the results of knowledge they once had in the Islamic world. The generation of Islam then realized that what the West brought was very useful in their lives. Then schools that specialize in learning about the new science brought by the West were established. The teaching knowledge is different from religious teaching, either the institutions, methods, media or so forth. This condition then developed into a dualism education in the Islamic world.<sup>27</sup> This separation is supported by the growing human philosophy in the West. The thinking of modern Western philosophy assumes that human is a material element entirely composed of materials. Hence education is aimed at witchcraft thinking. The result of this education is the creation of a healthy human body and good thinking. They are able to develop a variety of life supporting devices quickly that can facilitate the human life. But they are lack of conscience and feeling. Therefore, education like this causes the development of knowledge that does not consider the humanitarian aspect.

Harun Nasution stressed that education should be in line and there is no dualism as it has today. Integral education places religion education at an equal position with science education. Both are an essential and integral parts of the *ummah's* education system. It is also not true that in religion education sets aside science education and not exactly also if science education is specialized and religion education is not specialized. Both should be viewed as most important.<sup>28</sup> Besides the issue of education dualism, Harun also discusses the issue of moral education in the Islamic education system today. In this case Harun departs from the fact that the people in the eastern part of the world (which is generally inhabited by Muslims) are the people left behind when compared with other people (Europe). While in doctrine and teachings, Islam has perfection and altitude compared with other people's trust. According to Harun, this fact occurs because religion education given traditionally does not emphasize the use of thought and moral education and the mostly done is to compile religions knowledge to the subject of students. Thus the use of thought in the maximum portion is not conducted. Learners are more likely to memorize lessons than thinking or analyzing the subject matter.

This is certainly contrary to the message of the Qur'an and the Hadith of the Prophet Muhammad. Harun confirms that both the Qur'an and the Hadith stress the importance of using mind in learning. Al-qur'an uses several different words which mean almost the same that is maximizing the function of thought. Among these words are; *Ya'qilu* (using thought), *nazhara* (seeing abstractly), *tafakkara* (thinking), *fahima* (understanding), *faqiha* (doing the thought), *tadzakkara* (attention, studying), *tadabbara* (thinking), and others.<sup>29</sup> Similarly, Hadith emphasizes the importance of the use of reason in learning. Some Hadiths about knowledge affirm the importance of knowledge. The Prophet said that the jurisprudence requires long life education. Not only emphasizing the time, the Prophet also emphasized the interdisciplinary education of studying to another country (China). This hadith suggests that Muslims should not only master the religion knowledge, but also the social and technical knowledge that were then developing in China. As a comparison material, the writer tries to analyze Harun Nasution's view of this education by associating the *Qadariyah* theological view on one side and *Jabariyah* on the other. The scope of the discussion is of course in the traditional and modern education system in Indonesia.

Concerning the traditional education system, Harun Nasution strongly criticizes the doctrine of coercion of God (*Jabariyah*) taught by traditional educational institutions that are particularly associated with the *Ash'ariyah*. In his view, this doctrine denies human rationality and choice, and the doctrine also lends itself to a fatalistic mind-set that makes political, social and economic development impossible. His firm stance on this matter may, at least in part, is a reaction to the traditional Javanese concept of the social matter, which is generally described as feudalistic. The traditional Javanese political and social thought rely heavily on the provisions of God (Javanese: *Titah*) to justify the hierarchy and rigidity social system. The Javanese concept of *nrimo*, which means passively acceptance of destiny while hoping for merit from God. This attitude is very similar to the doctrine of determinism (destiny). Most of the intellectuals of modern Indonesian political thinkers strongly oppose this element of traditional thinking. They believe that traditional thinking makes the

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<sup>27</sup> *Ibid.*, p. 40.

<sup>28</sup> *Ibid.*, p. 42.

<sup>29</sup> *Ibid.*, p. 54.

dynamics of nations and economies impossible to achieve.<sup>30</sup> Meanwhile the education system with *Qadariyah* approach emphasizes the use of mind power in thinking, free and scientific reasoning. In this system also the original message of Alquran can be preserved.<sup>31</sup> Harun further assumes that maximizing the use of mind and thinking of rational theology in study will have an impact on moral improvement and the increase of prosperity in society. Because the various aspects of religions teachings that exist in Islam viewed Harun has the moral dimension behind them. And this can only be understood if education is given by emphasizing the use of thought and rationality. "It turns out that worship in Islam is very closely related to moral education. Worship in Alquran linked with *taqwa*, and *taqwa* means carrying out God's commands and away from his prohibition. The God's command is related to good deeds, while God's prohibition is related to bad deeds. The pious person thus is the person who uses his mind and the moral formation is the most basic teaching in Islam."<sup>32</sup> Harun rationalized in Islam because of the lack of Muslim productivity. For that reason, there are some suggestions suggested by him, to bring Muslims back to glory, including (a) Muslims must return to the true teachings, (b) the attitude of *taklid* to old opinions and interpretations must also be abandoned and the door of *ijtihad* be opened. The basic teachings contained in Alquran and Hadith as a benchmark against the details of which the manner of execution can be adapted to the times, (c) the dynamics of Muslims should be raised again by fostering *mu'tazilah* rational thinking and distancing *jabariyah* understanding. Muslims should be stimulated to think and strive for more, (d) traditional education must be changed by incorporating subjects of modern science into the *madrasah* curriculum; (d) in the political field, the absolute government must be transformed into a democratic government. In Islamic world there should be incorporated a system of constitutional government.

#### IV. CONCLUSION

1. Harun Nasution (1919-1998) a theologian, philosopher, reformer, Sufi expert, political expert and actualizes the today international issues. This is proved by the scientific works produced in accordance with the field. According to him Muslims in Indonesia need to improve their quality through the way of rational thinking. He states that *Asy'ariyah* that tends to *Jabariyyah* has flourished in Indonesia as one of the causes of stagnant dynamics of Islamic thought. For that reason, Harun gives a solution in the form of rebuilding the rational thought of *Mu'tazilah* so that Muslims in Indonesia can advance in the modern era. IAIN and STAIS as high Islamic institutions are definitely expected by Muslims in Indonesia as institutions that can provide solutions to all religious issues. The students and their alumni must change the mindset of rational thinking, need to be introduced and apply aspects of *kalam*, *tasawuf*, Islamic philosophy, Western philosophy, and even have a scientific trans-disciplinary (mastery of politics, health, law and other general knowledge).
2. The philosophy of God is the thought of God with the approach of reason, that is, through a theological philosophical approach. For people of a particular religion (especially Islam, Christianity, Judaism), will add a revelatory approach in an attempt to think about it. So the philosophy of God is a human mind with an intellectual approach to God. This human endeavor is not to find God absolute, but to seek the consideration of possibilities for human to arrive at the truth about God. In the development of the history of human beliefs, it is noted several developments in the belief system of dynamism, animism, polytheism, henotheism, monotheism, deism, pantheism, theism, atheism and agnosticism. Meanwhile, to prove the existence of God rationally is by argumentation ontology (theory, idea), cosmology (diversity, natural reform), teleology (purpose, harmony and orderliness of nature), and morals (conscience).

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<sup>30</sup>Richlmard C. Martin, *Marx Woodward dan Dwi S. Atmaja*. Geneologi Konflik, p. 303-304.

<sup>31</sup>*Ibid.*, p. 310.

<sup>32</sup>Harun Nasution, *Islam Rasional*, p. 60.

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